

youth

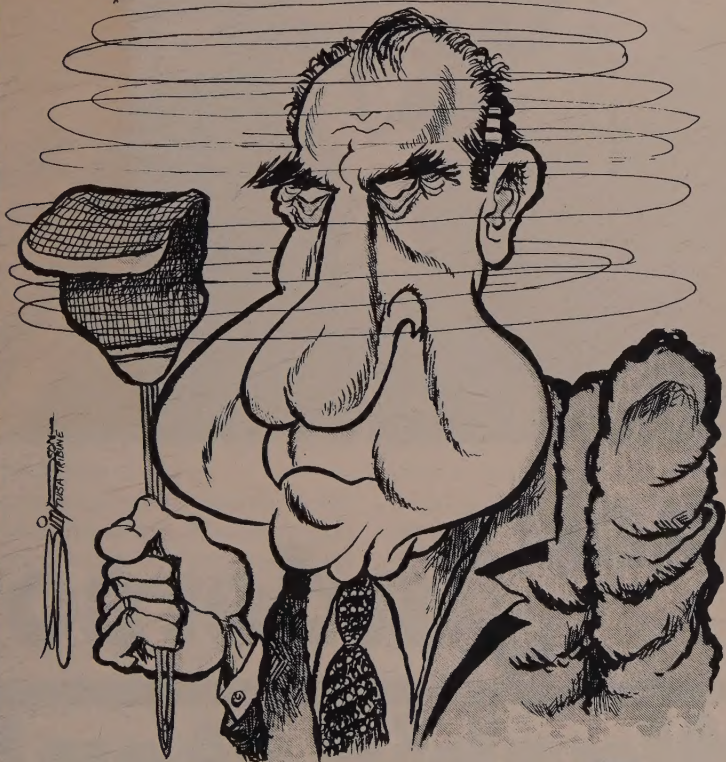
SEPTEMBER 1973

Religious Education

1973

2nd Year

THE
WATERGATE
'BUG'

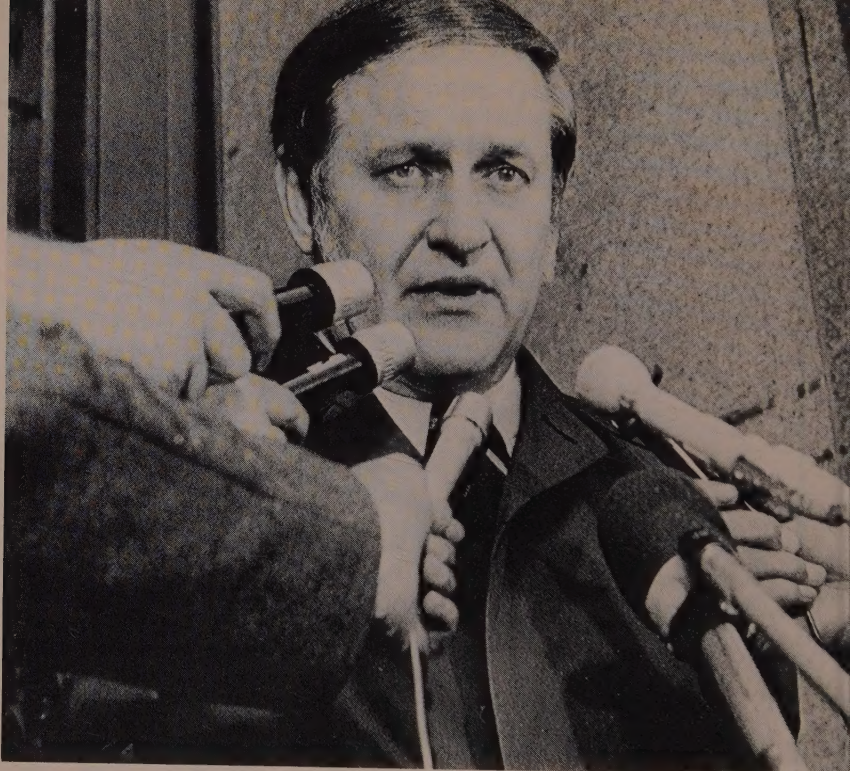


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Jack Anderson Talks About Watergate
Teens Harvest the Nation's Wheat
Driving with a Grand Prix Champion
Are Youth Coming Back to the Church?

Simpson, Tulsa (Okla.) Tribune

U.P.I. Photo



Jack Anderson

Washington's Watchdog

Interview by Herman C. Ahrens

With 50 million daily readers, columnist Jack Anderson is undoubtedly the world's most widely-read political writer. Appearing in more than 750 newspapers, his column, "The Washington Merry-Go-Round," has done much to keep elected officials honest and to tighten security precautions in government offices, because no one knows where he and his investigative staff will strike next.

"Supersnoop"—as Mr. Anderson has been tagged—has had his share of scoops in the past few years—publishing secret papers revealing the Administration's anti-India bias in the India-Pakistan war, ITT's involvement both in Chile's election of Allende and in the location of the Republican Party's 1972 convention, and involvement in recent American Indian, Ellsberg trial, and Watergate revelations.

Because he wants people to believe what he writes, Mr. Anderson has strict rules for accuracy and honesty. But when he makes a mistake—as in the Thomas Eagleton case—he takes great care in publicly and personally apologizing or retracting his error.

In private life, he and his wife "Livvy" are parents of nine children (5 to 21) and live in Bethesda, Md. He is a lay teacher for the Mormon Church and is in popular demand as a speaker on college campuses across the country.

Warm and even gentle off the

job, he is a "man with a mission" whose righteous indignation toward dishonesty in government and business often gives him a public image of a snarling scourge.

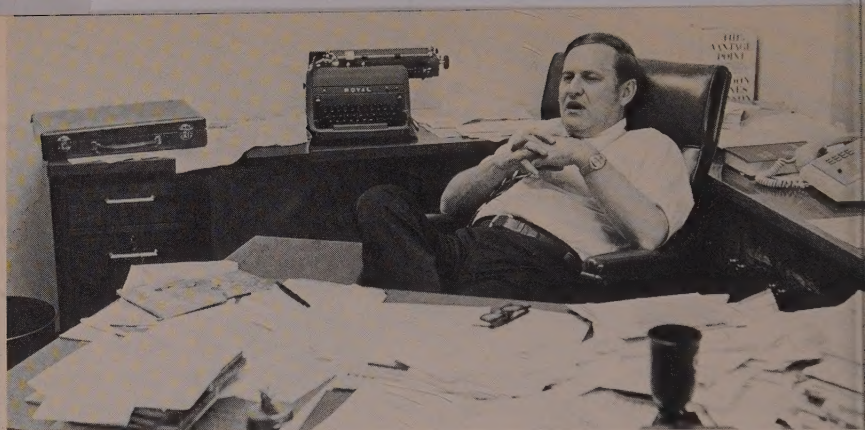
Following are excerpts from YOUTH's exclusive interview with Jack Anderson.

You speak on many college campuses around the country. What is your current reading of where young people are in terms of the whole political scene?

I've detected more political alertness since the Watergate revelations than I had seen earlier. I detected a "copping out" during late 1972 and early 1973. I had a feeling that youth were rather "turned off" by their inability to elect George McGovern. And some of them just had not liked the choice between George McGovern and Richard Nixon. I detected a kind of futility, a kind of hopelessness, a kind of feeling that they were not having enough impact to change anything. The result was that I found young people turning away from political affairs and current events, losing themselves in football, rock concerts, and personal problems.

Has Watergate changed that?

I think Watergate seems to have stimulated a new excitement among youth, a new concern, a new interest in public affairs. I spoke at Penn State University in May and over 5000 kids turned out, in spite of the fact that there



youth magazine

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DESIGNERS: Bob and Sandy Bauer

was a circus on campus that night. Watergate has, I think, alarmed students. It's disturbed them. It has stimulated them once again to become more active, or at least to take a more active interest.

Do you feel that Watergate is a symptom of something deeper that's happening in our whole political system?

Not particularly. I think Watergate is a creation exclusively of the crowd who had been gathered around Nixon. It's sort of an Orange County, California, coup. I think that this little crowd of fanatics was trying to take over power in this country. They were encroaching on the constitutional authority of the Congress. They were trampling upon the rights of the press. They were stacking the courts with mediocre men who would be subservient to the White House. They were planting their political commissars throughout the Executive branch of government. We had a bloodless political coup going on with Richard Nixon and his tight-

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e tend to deify our presidents. There's something about high office that does tend to corrupt people without their being aware of it.

little circle of Orange County cronies running **everything**. In private, there were even people, like John Ehrlichman and Bob Haldeman, who were speaking of one-man rule. They were making the argument that the president is the only elected official who is elected by **all** the people, that he was therefore entitled to govern and to determine the policies of this country alone. And they were using the term "one-man rule" — they believed in it, they talked about it, and they were carrying it out.

How can this happen in a democracy?

If it hadn't been discovered, I think Congress would have fought back. It had already started to fight back but ineffectually. It might have been able to deter the Orange County gang, but it probably would not have been able to stop them, because the president is able to speak with one voice and act with one purpose. Congress is a hydra-headed monster that speaks with 353 different tongues and moves in dozens of different directions all at the same time. Therefore, it's an unequal contest between the president and his single-mindedness and the Con-

gress and its many-mindedness.

Do you feel that it's our political system that permits something like this to happen?

Well, the system clearly has prevented it. And the system, in this case, has functioned as it's supposed to function. First of all, the press functioned as our Founding Fathers intended it should—as the watchdog on government. In this Watergate affair, it was the press that barked, and finally bit a little. It was the Congress that responded. It was our own institutions that balked—the Central Intelligence Agency, the Federal Bureau of Investigation—refused to be subverted. They came under the command of the president, but they hesitated to do what they considered to be wrong. The late FBI director, J. Edgar Hoover, absolutely refused to carry out the president's plan for using burglaries and wire-tapping against the American people. In other words, Hoover opposed upholding law and order by violating the law. The president, therefore, had to proceed without J. Edgar Hoover's cooperation—the president formed his own private police force, a special investigative unit inside the

White House, which came to be called the "plumbers."

What do you think will be the eventual result of Watergate and other similar activities that have been discovered? Do you think that President Nixon will be pushed to the point of impeachment?

This is difficult to forecast. The president is essentially a patriotic man who believes in his country and does not want to damage his country. He's also a rather thick-headed man who would be the last to acknowledge that he was damaging the country. It's clear—I'm tempted to say perfectly clear—from his conduct that he has a difficult time separating what's good for Richard Nixon from what's good for the United States. He has always tended to equate the two. All presidents tend to do that—to look upon the government as **their** government. Lyndon Johnson used to refer to the government as "his" government; he used to refer to the army as "his" boys. When he departed the White House, he drove up a couple of trucks and loaded them up with White House goods, including 50 television sets that the taxpayers had purchased for him, and I'm sure that it didn't occur to him that he was stealing the taxpayers' television sets. He just looked upon all things in government as belonging to him.

Is it possible that the office of the presidency has taken on the



air of a monarchy—perhaps even the ancient sense of the divine power of rulers?

All presidents, I think, are affected by the adulation that they encounter, by the tremendous power that they have. We tend to deify our presidents; they begin to believe that they're entitled to this treatment. There is something about high office that does tend to corrupt people without their being aware of it. They tend to believe that instead of the president's serving the people—as our Founding Fathers intended—that the people should serve the president. This is an attitude that people in government at all levels have.

The president, who is supposed to be our servant, winds up being our master. He begins to feel that only **he** understands the problems facing the country because only **he** gets all the information that is funneled from our diplomatic outposts, our military commands, our Central Intelligence agents, our domestic departments—all of thi

The role of the press is to be a watchdog. Unfortunately, most reporters act more as a lapdog than as a watchdog in government.

Information is funneled onto the president's desk. And there the jigsaw pieces are put together by the president and his little coterie, and they begin to feel that only they really understand what's going on, that only **they** really know what's best for the country, and that only **they**, therefore, should be making decisions on behalf of all of us. It's a kind of "father-knows-best" attitude that Lyndon Johnson developed, that Richard Nixon acquired.

What do you feel is your role?

My role, and the role of the press generally, is to be a watchdog. Unfortunately, most reporters act more as a lapdog than as a watchdog in government. Most reporters tend to wag their tails and follow the dictates of government. Although the press has gone through an orgy of self-congratulations over exposing the Watergate scandal, I daresay that I could count on the fingers of my hand—and I'll be charitable, on the fingers of both hands—the number of reporters who had anything whatsoever to do with exposing the Watergate scandal. And I can assure you that among that handful of reporters who **did** do the digging, who **did** do the watching,

who **did** do the barking, you will not find one single White House correspondent. And yet it's the White House correspondents that we're supposed to be trusting to watching the White House, reporting the president's activities.

What are the criteria of a good journalist, a good watchdog?

I don't know how to express it any better than you have—you should be a good watchdog. I believe, that to be a good journalist, one must be fair and honest. I have certain basic rules for my own staff. First, I tell them a fact does not become a fact for us—no matter how strongly they believe it, or how much faith they have in their source—until we can prove it. We must have witnesses who will stand up if we're challenged, or we must have documentation. I tell my reporters that no belief or conviction which they may have can be helped by misrepresenting the facts—that if the facts appear to contradict what they believe in, that they should report the facts nevertheless. Journalists cannot help their cause, their conviction, by misrepresentation. I believe, further, that we should talk to everybody we write about. We

ought not to use the power of the press, the power of exposure, recklessly. We ought not to assail the good name of a person without giving him or her an opportunity to respond.

In your writing about people in power, how do you feel on these occasions when you know that what you are going to print might destroy that person's career or cause them personal problems?

I feel that any person who runs for public office or accepts a public position does so at his or her own risk. If you want to run for the Senate and you do so with the intention of stealing from the public, well then, you're going to have to take that risk, because if I find out about it, I'm going to write about it. Those who would accept employment from the people must be accountable to the people.

Who are some of the key, positive persons in U.S. government whom you feel young people can look up to today?

Well, that's a question that we can't answer, because that's most of them. The reason that Watergate is news by definition is that it's unusual. You see, news is the unusual. If we ever had to report that Mrs. Jones was **not** raped last night, the implication would be that all other women were. So when we report that a senator is dishonest, the implication is that the others are honest. So if I say to you, here are one or two sena-



tors that are honest and decent, the implication would be that all others are not. So the youth of the country can be grateful for the fact that most of the people who govern them are decent and dedicated people whom they can look up to. It's the few whom we write about, who make the news, who are the unusual, whom we seek to expose. I think young people need to keep in mind that the people who govern them **are** human, and therefore fallible—that the people who write about those in power are human and therefore fallible. There are some young people who might even look up to **us**—they will be disillusioned from time to time, because we're going to make mistakes that we ought not to make and we're going to make judgments that are going to be wrong, just because we're human.

What is your motivation for going into your kind of journalism?

I believe that the public office is a public trust that ought not be abused. There is no one really to



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watch the president except the press and it's our function to do it and I feel we ought to do it. I feel that democracy depends upon enlightened opinion, that there must be a flow of information to the people. That means the people need someone to be their eyes and ears in Washington, and I try to be. I'm always discouraged because so many of my colleagues become propagandists for government. I find so few who are willing to accept the social ostracism of associating with the high and the mighty and still reporting critically on what they do.

Out of your concern for democracy, what do you feel are some of the top priorities that this nation ought to be working on? Where do changes need to be made?

Well, Watergate has demonstrated that the greatest evil in our political system is our method of financing politics. Because each of us voters is stingy, because we're tight, because we're unwilling to spend a buck, we have forced our political leaders to go to the special interests for the money to pay for their political campaign. And these special interests—the great corporations, the great

unions, the great trade associations—want a return on their investment. So if they invest a few million dollars in a politician, they want to be sure that they get a few million more back in special benefits. So campaign contributions become the sophisticated form of bribery in the United States. We have a government that is perhaps the least corruptible on earth, and we corrupt it by insisting that our candidates for leadership must go to the special interests to get campaign contributions. We put the people who govern us in a terrible moral dilemma, where they cannot accept a bribe, and would not accept a bribe. It's become a question of semantics: If you go in and offer a campaign contribution, they will embrace you; if you go in and offer a bribe, they'll send you down to the Justice Department. And yet it has become increasingly difficult to separate the two.

How do you break that moral dilemma?

I would prefer that the voters themselves paid for political campaigns. And since they're unwilling to do it on a voluntary basis, I would recommend that they be compelled to do it through

taxes. It will be cheaper for the people. If the politicians know that they are indebted only to the taxpayer, they're more likely to serve the taxpayer.

What is the role of youth in bringing about change?

They have already done well. They have had more impact upon national policy than any younger generation in my time. So they're not doing everything wrong. I think that young people need to learn patience, need to learn tolerance. I think they need to understand that this country is populated by others than youth, and that just as the young people may believe they're right, so the Archie Bunkers believe they're right. In my own case, I happen to find myself on the side of the young on most issues. And yet there are in our society, perhaps a majority of Archie Bunkers who are equally convinced that the young people are taking the nation to the dogs and are violating all the old traditions and old ways of doing things. We live at a time of great change, and it's a jolting, jarring thing to the older people to see their values change. The older generation grew up in a time of depression when the big struggle was for a bowl of soup and a crust of bread. Therefore, making a good living and providing an education for their children became the great goals, because most of my generation also had to struggle for an education.



And college, therefore, became valuable. When we worked like that to pay for our education, we were grateful for it and we appreciated it. My children, in contrast, don't have to work eight hours a day. The education becomes less valuable, the motivation is different. Young people are more idealistic. They feel that the older generation was too pre-occupied with material things, and that far more important are the spiritual and ethical considerations. The kids are right, but the older generation isn't wrong, either. You see, the younger generation can afford to be idealistic because they don't have to worry about their physical needs.

How do you see, if at all, the church as an institution fitting into all this change and spirituality?

Well, of course, I believe in God and in Christianity. Christ existed; His doctrine, in my view, is the true doctrine. And I don't think that we all just happened. Just as when I see a beautiful building, I do not give the credit to

Today young people know it's patriotic NOT to fight, because there's total destruction out there. It's by finding peace that we will save our nation.

the building, but to the architect and the engineer who constructed it, so when I look at the world and the people upon it, I find it impossible to give the credit to the world, to the people, and to nature in general. I see in it a grand designer. I think that faith is vital. I read the scriptures and they tell me that when people became wicked and immoral, that their societies disintegrated. I turn away from the scriptures and I read history, and I get exactly the same lesson. Something about this wickedness and evil saps the strength and the vitality of nations and people, and, therefore, Christ taught us right. If we are to be a vital people, we must be a wholesome people. If we are an evil people, we will lose our vitality and our strength, and our society will deteriorate. It will happen, in my view. So I would join in a very contemporary and non-biblical way the prophets of old in crying "Repent!"

How does being a father work into your busy kind of schedule?

I don't give my children as much time as I should. I think all busy men neglect their children, particularly busy men of my generation, who have been so obsessed

with success that they have neglected their children in the name of caring for their children. They have been so determined that their children would not suffer as we suffered when we were young. We didn't know whether there would be bread on the table, whether we would go hungry. And because we have felt the pangs of hunger, because we worked so hard for an education, we were determined that our children not suffer those same pains. And so we work hard and long so that our children won't have to worry about tomorrow's dinner table, so our children can have an education in security, and we do it **for** them, and we lose them in the process. We lose them because we neglect them and we lose them because we hold them too tightly. It was the struggle that made us strong, and we deprive our children of that same struggle. We humans get strong legs from climbing mountains not from sitting on our fannies. So we have deprived our children of our time, of our counsel, of our attention—but worst of all, of the struggle, of the character-building exercise, climbing mountains and overcoming obstacles. We have re-

moved too many obstacles from the paths of our young people. But they have found their own development in different areas. They have sought their own goals, and they are more alert than we were.

How are the struggles of today's young people different?

They have problems which are much more ghastly than ours. Where we were worried about the dinner table, they have the hydrogen bomb to worry about. The hydrogen bomb is a far more frightening specter than hunger, in many respects. They don't understand us because they have never been hungry. We don't understand them because we have never looked the nuclear holocaust squarely in the eye. The young people have. They know there's destruction in there—total destruction. So they cry out for peace. What they're crying out for is survival. For my generation warfare was possible without destroying civilization, and, therefore, it was patriotic to fight when I was young. Today, as the young people know and the Archie Bunkers do not know, it's patriotic **not** to fight, because it's by finding peace that we will save our nation. In my generation, it was by fighting a dictatorship that we saved our nation. It was necessary to fight in order to prevent a dictator from taking away our freedoms and dominating the world. And so these Archie Bunkers find it hard to understand that

the new patriotism is how to keep us out of war, because survival now depends on keeping out of war, whereas survival in my generation depended upon winning the war.

What's your relationship with the rest of the Washington press?

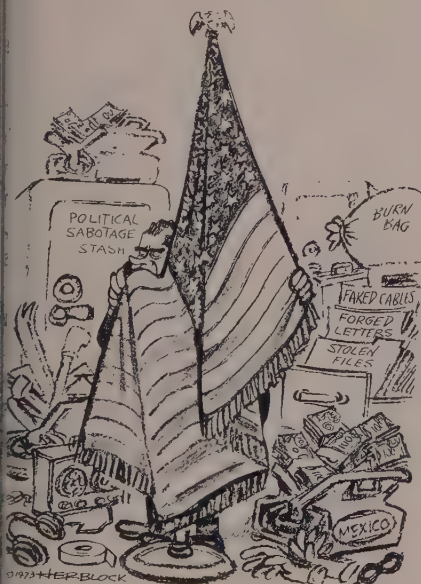
We hold one another in mutual disdain, I would say. They look upon our operation probably as a little too brash, a little too brazen. There is a tendency for newsmen today to consider the ultimate in journalism getting an appointment once a week with Henry Kissinger and sharing with him his brilliant insights. I, too, talk with Henry Kissinger, but usually just over the telephone, and I have found that he never tells me anything that the president doesn't want me to know. Now I want to know what the president doesn't want me to know. I want to know what the government doesn't want me to know. I want to know what the officials are trying to cover up. To me that's what reporting the news is. News is what is actually happening, **not** what Richard Nixon says is happening, nor what Ron Zeigler says is happening, nor what Henry Kissinger says is happening—but what **is** happening. Find out what's happening first and then go to Ron Zeigler and let him make a comment, inoperative though it may turn out to be. And because I do this kind of digging, because it is

not considered dignified by some of the pundits of the press, there has been a tendency—more in the past than in the present—to look upon our operation with some condescension. In turn, I have looked upon their operations with some condescension. What the public cares about is what's really going on and we try to find out. And we don't wait for Henry Kissinger's blessing. We go to the people that he tries to silence—that he's been wiretapping. We find out what Henry Kissinger's doing—then we call him up. Well, it's just a difference in approach. And it's a difference that now that we're receiving more recognition, we find

ourselves disagreeing less and less with the press. We find that squads of investigative reporters are now being turned loose by the New York Times, the Washington Post, and many other newspapers. And they're doing the job that I've always felt Thomas Jefferson wanted us to do. But they haven't always.

National security has often been used by President Nixon as his reason for making many of his controversial decisions. In determining what you print or don't print, where do you draw the line in terms of national security?

Well, I have to draw the line. I can't accept the line that the government draws because the government has been unable to distinguish between national security and political security. Richard Nixon seems incapable of distinguishing the difference between the two. Therefore, the government has used national security as a blanket. It's best illustrated by a Herblock cartoon, showing all kinds of squalid activities—from burglaries to wiretapping—going on in the background, and all covered by an American flag, with Richard Nixon clinging behind it, with the caption "National Security Blanket." This is what they seek to do. They use the secrecy stamp to censor the news. I would say at least three-quarters, and maybe nine-tenths, of the documents that are classified "secret" should be stamped "censored."



National Security Blanket

But the government mis-classifies. It uses the secrecy stamp as a censorship stamp. We, therefore, have to make our own judgments. If the government would be honest with us and classify 90 percent of their documents "censored" and the other 10 percent "secret," we wouldn't bother that 10 percent.

What's your opinion about the Ralph Nader study groups, the Common Cause citizens' lobby?

I think they're great. I endorse them—that doesn't mean they're always right, but I think that they're wholesome, healthy, and serve a good purpose, and I advocate that young people participate in them.

Why is that important?

To increase the impact of youth. Right now, many young people are turned off because they feel they don't have impact. They have less impact than other groups because they're not as well-organized. The corporations and labor unions are well-organized and well-funded. So those special interests have an advantage over the young people. The young people are dis-organized and not well-funded. If they would band together behind a worthwhile organization, make their voice felt, they'd have more impact. They ought to turn to organizations like Common Cause and Ralph Nader that can speak for them, that can help to educate them so that young people, like labor unions and corporations, can

vote as a block on certain things. And then you will get Congress and the president paying more attention to the nation's young citizens.

Even if they lose sometimes?

They're going to lose, not always going to win, and perhaps they should lose. No reason why you and I should cram our minority views down the throats of the majority, if the majority happens to disagree with us. Clearly, the majority disagrees with me about who ought to be president now. I think that the events are proving that I was right, but that's not really for me to say. All I can do is raise hell, inform the public, vote for the person I consider to be right. That's all any of us can do, and I know persons of equal intelligence, equal background, who disagree. So it's quite possible for sincere and knowledgeable persons to disagree on issues and on candidates. And no matter how right I may feel I am, if the majority disagrees with me, it's their view that should prevail—although my right to disagree should be protected, and my right to educate them, to inform them, and to persuade them—to change their minds—should be protected. I have an idea that, as a result of stories that we have printed and stories that have appeared in other newspapers, particularly the Washington Post, that a lot of people have changed their minds about Richard Nixon already.

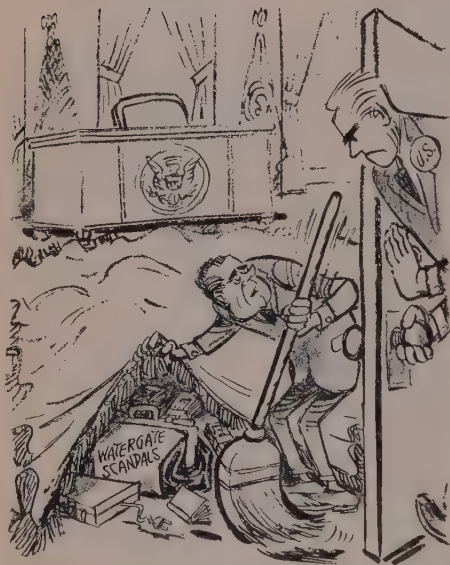


Camera 5

Busy men of my generation have been so obsessed with success that they have neglected their children in the name of caring for their children.

WHAT BUGS YOU?

Herblock, Washington Post (Publishers-Hall Syndicate)



©1973 HERBLOCK

"Oh, hello-uh-look what I'm uncovering here."

I think the "Watergate Affair" has been over-publicized. I feel that this is only one of many incidents of its kind. I'm afraid foreign countries will lose their respect for our nation's presidency, and I think the U.S. people are tired of hearing about this knowing that there are many other out-of-line actions in our political system.

—Rita Neptune, 17, Farmersville, Ohio

What do you feel are the implications of the "Watergate Affair" for the people of the U.S.?

I feel that dirty politics will be on its way out, that our government will be revamped to a certain extent, and that in turn will help the people of the U.S. to feel more involved in their country.

—Deana O'Brien, 17, Custer, S.D.

The average citizen can now stop looking at the government as gods and start watching them more carefully and voting more conscientiously.

—Barb Halls, 15, New Holland, Pa.

It made apparent the climate of suspicion which pervades the administration, the danger of concentration of power in the presidency, and Nixon's inability to choose honest aides.

—Jon Beers, 17, Waupun, Wis.

ABOUT WATERGATE?

Watergate will reveal that many high officials, of both sides, are involved in sticky business. I expect the investigation to cease when it touches the wrong people. It's fact, not just myth anymore, that government officials are not angels.

—Lea Ann Stout, 19 Mishawaka, Ind.

The only implications are that the government is now proved to be as crooked as people thought it to be—I don't think it will hurt our "prestige" too much, though.

—Noel Blake, 17, San Francisco, Cal.

The "Watergate" is almost a welcome tragedy for the U.S. Suddenly all the secrecy, spying, and bad politics we suspected of going on have been brought out into the open to be criticized, probed, and hopefully changed.

—Kris Cottom, 18, Chaska, Minn.

Watergate seems to be bringing out, more and more, as time goes on, the assumption by some that maybe the government isn't tied closely enough with the people.

—Fritz Eckardt, 17, Sheboygan, Wisc.



Valtman (Hartford Times, Ct.) Ben Roib Agency

"Well, sir, if you're trying to bribe me you'll end up in jail, but if you mean it as a campaign contribution, it's quite another thing."

Ed Valtman

Watergate gives the youth who don't care about politics another excuse for not coming out to vote. They say it's crooked anyway, so why bother to vote.

—Lisa Gimble, 16, China Grove, N.C.



Hesse, St. Louis Globe-Democrat



"That's the way our system works—each branch of government watches the other two, and the people watch dumbfounded!"

People will do anything to get ahead. I think Nixon wanted to be president so bad he was afraid of the unknown and the youth vote, so he ordered Watergate.

—Eddie Eible, 16, Miami, Fla.

I think the only thing Watergate implies is that one party was finally caught in the act. It so happened to be the Republicans, at Watergate.

—Kristie Maurer, 16, Ephrata, Pa.

Our political system is not perfect, but there are people who want to correct its imperfection. This fact was proven by the trials to find out the truth instead of trying to cover up the "Watergate Affair."

—Lynnette Drinovsky, 17, Traer, Iowa

Perhaps now the American people will realize the power our politicians hold to by-pass and ignore the people entirely on important matters while flooding us with an overwhelming sense of impotence, the father of apathy.

—Bob Sandman, 16, Kettering, Ohio

Someone once said that a country does not collapse from an outside military force but from decay and mistrust from within its boundaries. The common people are losing trust in their government.

—Jane Hentzen, 16, Seward, Nebr.

I think Watergate is a lot of hoey. A couple of people were caught so they started to blame anybody and everybody. President Nixon is still the best president yet! He got us out of Vietnam!

—John Comish, Jr., 16, Fairfax, Va.

Watergate puts down the whole American political system. Politics is mainly a rich man's game. If you're poor you can't get into politics. If you're going to be a good person for the office, but you don't have the money for your campaign, you've lost right there.

—Karen Cress, 15, Salisbury, N.C.



"The trouble with this country is too much permissiveness."

I DO NOT SAY WATERGATE WAS NOT ILLEGAL. IT WAS!



BUT I SAY IT IS A BODY BLOW TO THE WHOLE AMERICAN SYSTEM TO SAY IT WAS CRIMINAL.

FIRST OF ALL THE PERPETRATORS HELD RESPECTED AND SENSITIVE JOBS IN THE HIGHEST BRANCH OF GOVERNMENT.



NOW I KNOW SOME PEOPLE WOULD CALL THAT CRIMINAL. I DON'T.

NEXT, THEY ARE WHITE, COME FROM GOOD HOMES AND HELD IMPRESSIVE TRACK RECORDS IN PRIVATE ENTERPRISE.



What do you feel President Nixon should do to restore national and world confidence in the presidency?

Step down . . . well, no . . . the stock market might crash again and the world money market might bottom out. He should at least testify before the grand jury.

—Lynne Thomas, 17, Bismarck, N.D.

He should definitely resign. With the most corrupt administration in the history of the country, even excluding the Watergate incident, one would think that the public would demand it.

—Scott Millis, 17, Vermilion, Ohio

The only way President Nixon can gain the respect of the people is for them to discover that he was innocent.

—Irwin Bostin, 16, Landis, N.C.

Whatever he does, the people will think he's trying to cover up something. So I really can't figure any way he can clear himself and gain everyone's complete trust.

—Maria Basile, 16, Cambria Hgts., N.Y.

Resign. Everyday that Richard Nixon is president of the U.S., our country goes down in the eyes of the world, and it proves the government is losing credibility at home, too.

—Dave Gruthers, 18, Norwich, Ct.

President Nixon has already accepted blame and begun to eliminate those involved from power. He should continue to be noble and statesman-like as is his usual manner.

—Lea Ann Stout, 19, Mishawaka, Ind.

There is very little Nixon can do to restore confidence. If a person doesn't practice his preaching there is no respect or confidence, and his authority is of no value to anyone.

—Marcus J. Barrett, 19, Cleveland Heights, Ohio

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THEIR ACTS,
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FOUR MORE
YEARS OF
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HONOR AND
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NOW I
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SOME
PEOPLE
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NO, WATER-
GATE WAS
NOT CRIMI-
NAL. DANIEL
ELLSBERG,
DR. SPOCK,
CHICAGO IN
'68 WERE
CRIMINAL.



WATERGATE
WAS
SELF-
DEFENSE

6-10-73 1973 JULES FEIFFER

Jules Feiffer, Village Voice (Publishers-Hall Syndicate)

He should call the election a fraud and hold a new election.

—Phyllis Chittum, 16, Amherst, Mass.

Tell everything he knows, even if it might damage him publicly. Resign if too much evidence (good "hard" evidence) points to his involvement. Impeachment would not be good for this country.

—Robert Davis, 18, Lebanon, Mo.

Not only have I lost faith in Mr. Nixon but in the whole political efficacy of our government.

Contrary to the ideas of many I believe Mr. Nixon should not resign but he should strive to prove he is not guilty of involvement, not through red, white and blue speeches but with the truth.

—Tom Nelson, 16, Smethport, Pa.

WHY, IT'S

LAW-AND-ORDER-MAN



Marlette, The Charlotte (N.C.) Observer

Just continue the great job he's doing. People of America are expecting too much of him.

—Larry Makulski, 17, Detroit, Mich.

If he is guilty he should resign, but if he is not guilty he should fight and find out who is responsible. He should also start to reduce the power that the president has so that this doesn't happen again.

—Eddie Eible, 16, Miami, Fla.

Admit his own guilt and knowledge of the Mess. He ought to resign, but Agnew would then be president.

—Noel Blake, 17, San Francisco, Cal.

The president seems to be following the wisest course of action, disassociating himself as much as possible from the scandal and maintaining the dignity which is vitally inherent to his office and to the government in general.

—Kathryne McLendon, 18, Munster,

Langdon (Punch, London) Ben Roth Agency



"The depressing thing I found is the rest of the world isn't worried by Watergate. They just think it's normal U.S. politics."

It's not what he should do but what Congress should do. They ought to back him 100%. If they did we could solve the S.E. Asia bit right away. The Communists know that Congress won't give Nixon funds to fight back.

—John Comish, Jr., 16, Fairfax, Va.

PRESIDENT THIEU TRIES
TO STRIP HIS GOVERNMENT
CONGRESS OF ITS POWER
AND PACK THE COURTS

Patricia Finn, Ben Roth Agency



It would be very easy to scream "impeachment" since President Nixon is in a mess with Watergate whether he was ignorant or not. It would help if he really ended the war in Nam and really did control inflation.

—Robert Volk, 18, Johnson City, N.Y.

President Nixon didn't have anything to do with the cover-up or the bugging because he had way too much to lose. He needs to wait until it all blows over. I don't think he's at fault. He should keep up the investigations and get to the bottom of it.

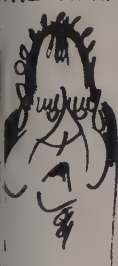
—Frank Hawkins, 15, Greensboro, N.C.

I feel the presidency does not deserve national and world confidence. It's to the point that he can do very little. If he really wants to save face, he'll probably do what he did in the Vietnam war; hide the goings on and glorify his "progress."

—Janean Gilbert, 18, Kokomo, Ind.

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GREATEN HIS
, AND HAS TRIED
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SITION POLITICAL
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AL MEANS

AS I ONCE
SAID, HE'S
"ONE OF THE
WORLD'S BEST
POLITICIANS"



There's not much he can do, since he's blown it so much already. Of course, anything he attempts now will be met with approval and disapproval anyway. Personally, I would like to see someone in the White House who isn't quite so wishywashy.

—Julia Johnson, 14, Chico, Cal.

Avoid further scandals and let time heal. There is no way to restore such feelings because you can never please people except to let them forget.

—Barb Halls, 15, New Holland, Pa.

President Nixon should make a sweeping reform of government and introduce legislation in Congress to make sure that there are safeguards in the next elections. The spending and bugging got out of hand this time.

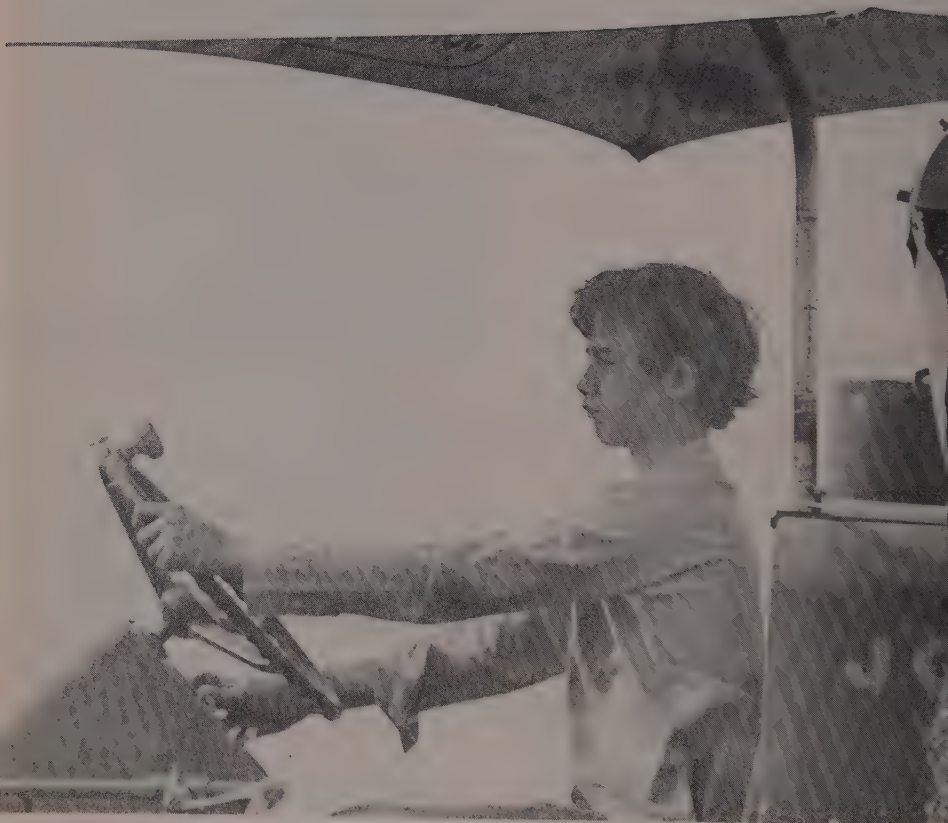
—Bill Allen, 16, Charlotte, N.C.

The presidency is not at stake here. The presidency is a sound form of democracy. It's Mr. Nixon who the people have lost confidence in.

—Kris Cottom, 18, Chaska, Minn.



Jones (Montreal Star, Quebec) Ben Roth Agency



FOLLOW THE RIPENING WHEAT

TEXT AND PHOTOS



When summer vacation comes, most high school and college students look forward to jobs in their home towns or a summer of leisure. But in the plains states, summer brings the annual wheat harvest and with it jobs working on the custom combine crews as they follow the ripening wheat north from Texas to the Canadian border.

Anyone traveling through the plains states during the summer months has doubtless seen these smoke-belching, mechanical insects chewing their 24-foot swath through the seemingly endless fields of wheat. We usually don't give much thought to the various steps involved in the making of our flour, but without these crews of high school and college-age young men, this segment of our agricultural economy would come to a screeching halt.

The custom combining crews start the harvest season in Texas and Oklahoma in early June and work their way north at the rate of about ten miles per day. By the fourth of July weekend, they have reached northern Kansas and central Colorado. In Lincoln County, Colorado, around the towns of Hugo, Limon and Genoa, I ran across Glen Quisenberry and his brother Jim, who run one of the larger combining operations, with

nine combines, an equal number of grain trucks, two pickups, three service trucks and a crew of 16 ranging in age from 15 to 25. Glen and his crew followed the wheat harvest north until mid-August when they returned south and started cutting milo maize in the area around Dalhard, Texas.

Glen started going on harvest with his father's crew when he was 13, and now at 27 he has been running his own machines for seven years. He and his brother recruit most of their crew from the local high schools. This year Glen says he had an extremely high proportion of first-timers like 15-year-old Mike Railsbeck, a sophomore in Vernon, Texas, high school. Mike says, "About two-thirds of the guys in class went on the harvest this year. I thought it would be a lot of fun—I'll probably come back for at least one more summer. But I'm starting to play football now, and I think it will interfere with me going for too long because I will miss summer practice."

By 8:00 a.m., Mike, along with Joey Campsey, 16, Mike Pope, 18, and his fellow crew members, arrives at the site where they stopped cutting the previous day. The two Mikes busy themselves with readying their machines for the day's cutting. Every driver is responsible for the maintenance of his own machine, and each day before cutting begins he checks out his combine, greasing bearings and checking

pullies and belts for proper adjustment. A gear in the unloading auger of Joey Campsey's machine became jammed and sheared off the previous day. So he and Glen Quisenberry begin dismantling the broken section while they wait for the new parts to come in on the bus from Goodland, Kansas. Meanwhile Mike Pope has discovered a worn-out bearing on his machine, but luckily a replacement is found in the supply of spare parts the crew carries with them. While they replace the worn-out bearings, Mike Railsbeck takes his machine out on a preliminary run around the field to gather a sample load of wheat. This first load of the day is brought to the elevator where the operator checks to see if the grain meets the required 13 percent maximum acceptable moisture content. If the rain storm the previous night raised the moisture level beyond this limit, the crew must either wait for the sun to burn the moisture out of the grain or locate another field that the showers missed. Once the elevator operator gives the go-ahead, Mike and his buddies will usually split up into groups, three to six combines to each field, and a long, tedious day of circumnavigating the endless fields of wheat begins. No coffee breaks, trips to the water cooler or loafing while the boss isn't looking. Once cutting begins the drivers will break only for a short lunch or dinner in the field if the weather



"SOME DAYS WE MIGHT CUT FROM EIGHT IN THE MORNING TO 11 OR 12 AT NIGHT!—OR IT CAN RAIN FOR THREE DAYS STRAIGHT SO WE CAN'T CUT AT ALL."



holds, and then only to be spelled by one of the other drivers. "Some days we might cut from eight in the morning to 11 or 12 at night," says Joey, "Or it can rain for three or four days straight so we can't cut at all." At the mercy of rain, hail, and drought, Glen and Jim Quisenberry value the periods of good weather and push the crews as hard as they can.

Although the past few years have

brought creature comforts to the machines, such as air conditioning and radio-tape-deck-equipped cabs, it is still by no means an easy job wheeling around one of these \$20,000, 11-ton giants. A combine derives its name from the fact that it is a combination harvester and thresher. It essentially works like a giant lawn mower cutting up to 24 feet with each pass. After the cutters chop off the wheat the "reel"



IT USUALLY TAKES
TWO TRIPS AROUND
THE FIELD TO FILL
THE COMBINE'S
180-BUSHEL HOPPER



knocks the stalks into the auger which carries them back into the machine where a spinning cylinder knocks the grain from the stalk. The grain is then carried over cleaning screens and through another auger to the grain bin, and the chaff and straw are blown out of the rear of the machine. In driving one of these machines you have to be aware of just how all these operations are progressing; the

engine rev's have to be held high enough for the threshing mechanism to operate, but the machine can't travel so fast as to bypass any wheat during the cutting operation. The cutting head and reel have to be close enough to the ground to pick off the grain tassels, but not so close as to pick up weeds or kick up weeds and rocks that might damage the machinery. You also have to be able to continue cutting

at the same time you are emptying your grain bin into the grain truck as it pulls alongside.

A group of these combines working a field resembles a swarm of giant locusts as they chew their way through the wheat at a rate of up to 15 acres per hour per machine. It usually takes two trips around the field to fill the combine's 180-bushel hopper. If the field is level the grain trucks will pull alongside and the combines will unload without breaking stride with their cutting. When the trucks are filled to their 500-bushel capacity, they are driven to the local elevator. There the grain is checked for ripeness and moisture content. The load is then weighed and dumped. This seemingly endless cycle is repeated several times a day during the three-and-one-half-month trip north from Texas to Montana.

The hours and work take their toll in drivers. Glen says he usually loses three to four during the season. "What happens is that they will get homesick for their girl friends and buddies by the second or third week, and light out for home." Glen will pick up replacements for these dropouts as they pass through the small farm towns like Hugo, Colorado, where John Noah signed on as a grain truck driver. Jim and Glen do all the training of drivers themselves although most of the boys have some experience with trucks and trac-

tors. "Jimmy Quisenberry hired me and taught me how to drive a combine," says first-year driver Mike Pope, "I found out about the crew from a friend who was on the crew earlier but had his leg broken. He asked me if I wanted to go and I said 'Yeah,' 'cause I never had been on harvest before." Glen says that, "Most of the crew will stay on for a few years. We have a few that really enjoy it and stay on longer, but most of them are high school and college kids that work during the summers so they can get enough money to go to school, buy cars and other things." Their first year out they get paid room and board and \$1.50 an hour with a \$.25 per hour bonus if they stick it out to the "end of harvest." The custom cutter in turn charges the farmer about \$3.50 per acre and a nickle a bushel extra for anything over 20 bushels per acre. In the Lincoln County area this season's yields were running just under 20 bushels per acre; while a few miles away in Kit Carson County, yields were running in excess of 25 bushels per acre.

According to Glen, custom combining is becoming more and more difficult. "Most of the other operators are running only two and three machines. I'd say that 90 percent of them have two combines. Ours is one of the largest crews, and with the new bigger machines we'll probably drop down to seven machines next year." The major difficulty as Glen sees it is, "Farm-



**A GROUP OF COMBINES WORKING A FIELD
RESEMBLES A SWARM OF GIANT LOCUSTS AS
THEY CHEW THEIR WAY THROUGH THE WHEAT
AT A RATE OF UP TO 15 ACRES PER HOUR
PER MACHINE**

ers are running more and more acreage and they find it cheaper to do their own cutting. Frank Forristal, across the road from where we have been cutting, is quite a big operator so he can afford to run three of his own combines. This is especially true in this area; down in Texas and Oklahoma custom cutting still seems to be the thing."

Frank Forristal has over 2400 acres planted in wheat. With such substantial acreage he feels that it is cheaper for him to do his own cutting than to hire a custom crew. The Forristal's harvest is a family operation. Sons, daughters, grandsons all come in from Denver, taking a leave of absence from their jobs. Frank's son, Earl, 13-year-old grandson, Bruce, and 19-year-old grandnephew, David Ailey, do the cutting.

The custom cutting crews, on the other hand, travel from one county to the next, working by pre-arranged contract and picking up additional cutting when the word gets out at the local elevator that the crews are working in the area. The farmer who feels his crop is ready will contact the crew to arrange for cutting. Glen says, "Some of these guys get awful impatient when they think their wheat is ready. They want it cut then or they'll look for another crew."

But whether it is a large custom cutting operation like Glen's, or a family like the Forristal's, it seems that the harvesting of our nation's wheat has become the province of the younger generation. □



Where is

by some superior wisdom
and virtue of our own.
Intoxicated
with unbroken success,
we have become
too self-sufficient to feel
the necessity
of redeeming
and preserving grace,
too proud to pray to the God that
made us.

It behooves us, then,
to humble ourselves before
the offended Power
to confess our national sins,
and to pray for clemency
and forgiveness . . .

—ABRAHAM LINCOLN
March 30, 1863

our soul?

... We have been the recipients
of the choicest bounties
of Heaven;
we have been preserved
these many years
in peace and prosperity;
we have grown in numbers,
wealth, and power
as no other nation
has ever grown.
But we have forgotten God.
We have forgotten
the gracious hand
which preserved us
in peace
and multiplied and enriched
and strengthened us,
and we have vainly imagined

JACKIE STEWART



Ronald S. Fellows

DRIVING CLOSE TO THE EDGE

BY RONALD S. FELLOWS

Color, excitement, the drama of high-speed competition, violent accidents and sudden death — these are some of the ingredients of auto racing, an international sport that attracts some 50 million followers in countries around the world.

In the United States and Canada the sport is second only to horse racing in the number of paying customers it draws. The biggest race on the continent is the Indianapolis 500, run before 300,000 spectators, with millions more watching the televised version.

Auto racing is very much an affair of youth. According to auto



Wide World Photo

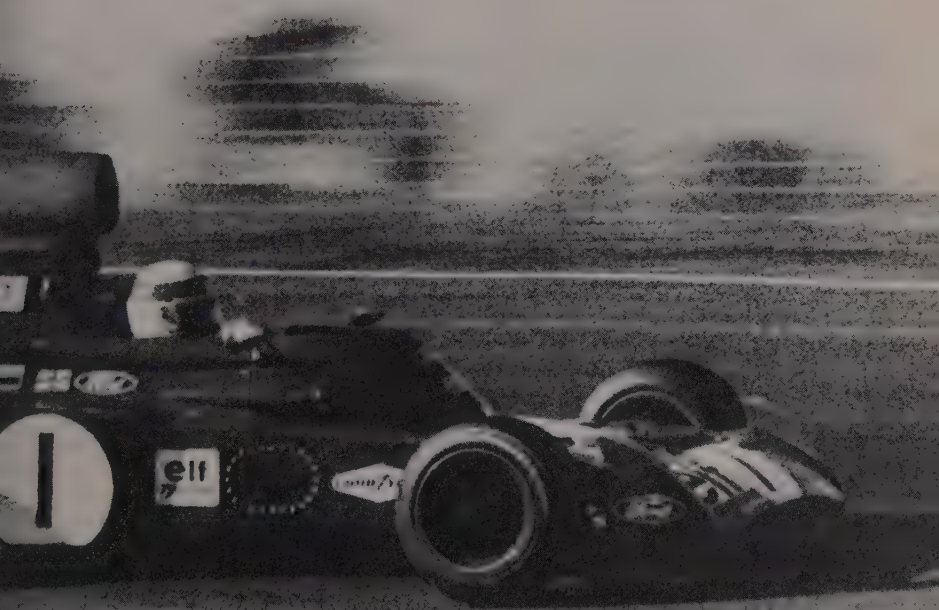
racing promoter Len Coates of Toronto, the majority of fans are between the ages of 18 and 35, with most of these under 25. "They are affluent and well educated," he says. "They've usually finished high school and have some time in college." Those who follow racing usually have two cars, and elaborate camera equipment. They travel extensively and eat out more often than other people.

The sport has variations that include quarter-mile drag races that are over in six seconds and endurance races of 12 and 24 hours. But the ultimate in racing is the Grand

Prix series, held from January to October at racing circuits on four or five different continents. Points are given to the top six finishers and the driver with the most points at the end of the year is awarded the World Driving Championship.

The machines that race in the Grand Prix are "Formula 1" cars, the formula being the specifications to which the carefully-precisioned racers are built. Costing close to

The Rev. Ronald S. Fellows is Coordinator of Program Information for the Communications Division of the Anglican Church of Canada.



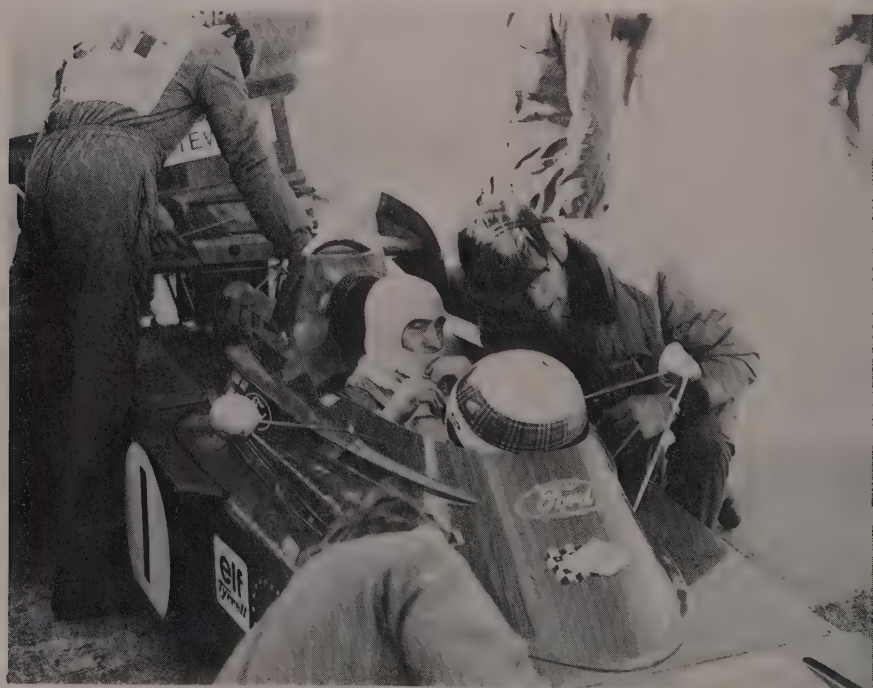
\$100,000, they have narrow, fiberglass bodies, huge, uncovered wheels and 450-horsepower engines that propel them over 200 miles per hour.

Last year 42 drivers from 15 countries competed in the 12 races of the Grand Prix season. The coveted World Driving Championship was won by a Brazilian, 25-year-old Emerson Fittipaldi. Second was Jackie Stewart, the former garage mechanic from Dunbartonshire, Scotland, who was champion the previous two seasons. When Jackie Stewart came to Ontario to compete in the Canadian Grand Prix

I was able to arrange an interview and to put my questions to the man who is considered the sport's top super-star.

The week of the race I spent a day with Stewart. He had a hectic schedule of press conferences, speeches, business calls and receptions as well as a trip to the track. But he was friendly and relaxed and treated every question as if he had all day.

I found this renowned racing driver, whose fans number in the millions on five different continents, to be a thoughtful, open individual who is prepared to speak



with both humility and passion on a whole variety of subjects. I hadn't intended to ask any specific questions about religion but during a 70-mile-an-hour ride between a morning press conference in downtown Toronto and a noon-hour speech to a service club in a neighboring city, Stewart offered an intriguing glimpse into his private life and his tentative search for religious meanings.

During the whole day I never once saw Stewart walk up a flight of stairs. He always charged them at a run, exhibiting the coiled energy that takes him 500,000 miles a year to racing events and business contacts around the world.

He told me he dropped out of school at 15, but sitting through newspaper and radio interviews with him and listening to him talk business on the phone, he came through as a remarkably intelligent and informed individual.

He mentioned his friendship with Sean Connery and talked about golf games with sports celebrities and dinners with corporation presidents, but I had to remind myself that this warm, genuine human being with the friendly grin and the boyish enthusiasm was a world-famous figure.

The next day I watched the slight, 33-year-old Scot win the race. Flashing by the grandstand lap after lap in his blue Tyrrell-Ford car, he was hidden in the powerful machine and I could see only his



"In everything about my job—equipment, clothing, track conditions—I try to get the best and safest materials."

gloved hands on the wheel and his bobbing white helmet with its band of Stewart tartan. Later when I played the interview tapes and heard again the answers to my questions, I understood why Jackie Stewart—and auto racing—had won another fan.

What do you personally find most appealing about auto racing?

I think it is just the general exhilaration of the life that motor racing offers. It's very exciting and very

colorful and of course it's very glamorous. Racing itself is exhilarating because you're driving a machine at the absolute limit of its ability to the best of your ability. That in itself is sometimes even gratifying enough. But there's the rest of the life that motor racing offers: the travel, the variety of opportunities, the number of people one meets, the challenges one is faced with not only on the track but in the press conferences, in television, filming and journalism and associations with companies on a commercial basis. There are so many different avenues of life that the center hub of driving a racing car supplies that this is what gives you the pleasure.

Every profession has its drawbacks. What about racing?

I think the major drawback in my particular case is the lack of time that I can spend with my children and my wife Helen. I do get to be with Helen quite a lot because she can travel with me, and we are together a great deal of the year. But in the case of the children I certainly don't get to be with them as much as I would like.

As a racing driver, you face the constant possibility of death or serious injury. How do you live with that?

It's a question of rationalizing it. Of course every driver knows that motor racing is extremely danger-

**In the U.S.
and
Canada,
auto racing
is second
only to
horse
racing in
the
number of
paying
customers
it draws**



ous. We all have experienced somewhere along our careers the grief and the sadness that losing a close friend can bring. We have to learn to live with that.

In my particular case I have had it happen to me many, many times—too many times. I've had it happen very close to me. But I try to do something about it by improving safety as much as I can. I think I have campaigned as hard as anyone to bring the safety requirement of motor racing up to a higher



Ronald S. Fellows

standard. This is my constructive way of trying to bring our sport into a safer condition.

One has to come to grips emotionally with this sometimes very close proximity of disaster. That is an emotional problem that one can solve, I think. But then, on the other hand, you try to do something about it.

In my case I choose to drive for the team that I think will give me the strongest, most reliable and safest car. I try not to drive on a

race track that I consider to be unnecessarily dangerous. I try to drive within the limit of my abilities and the car's. I wear what I consider to be the best equipment—my seat belts, my flame-proof and heat-proof thermal underwear and my crash helmets. In everything I try very hard to get the best and safest materials.

People who have been close to death either in a car accident or a near plane crash sometimes say that life becomes more precious to them and they treasure moments more. Do you live more fully because of your profession?

I've talked about this before. I don't think that I've got the right to say that I enjoy my life, my family and my pleasures more ardently than the man who does the nine-to-five job. But I really do feel that I get a bigger fulfillment and stronger vibrations of life and just sometimes higher pleasures because I am living so close to the edge and have seen that edge quite often appear.

How do you react to the description of racing as a "blood sport?"

I unfortunately have to agree to some extent. It's not a blood sport like bull fighting or like fox hunting or deer hunting. It's a sport that occasionally through an error of judgment, a mechanical failure or through elements beyond the control of people, causes accidents in-

volving great violence. And when this does occur, sometimes there's blood spilt. But it's not done intentionally. Whereas it's the intent of the bull fighter to kill the bull, and he knows beforehand that there must be blood.

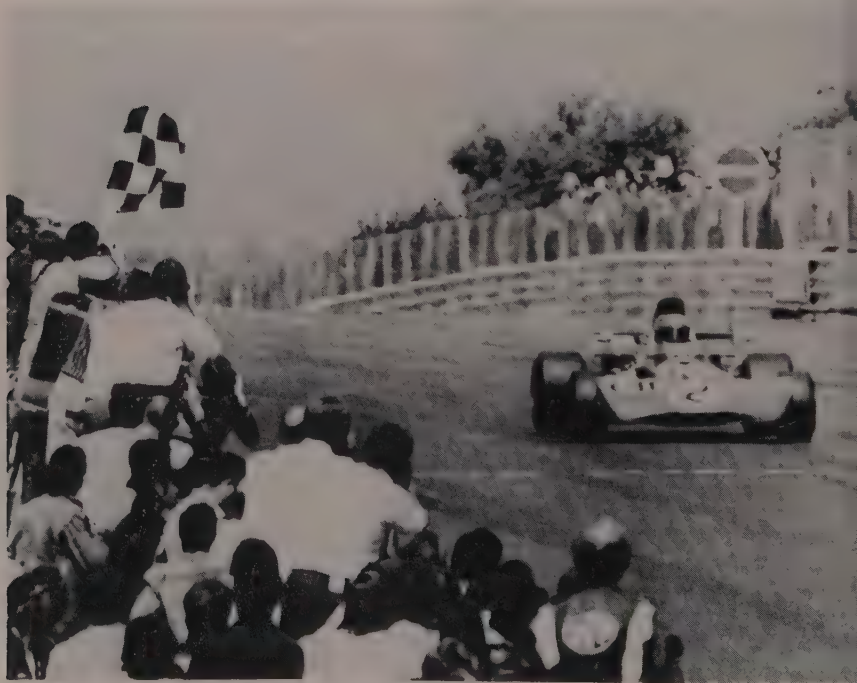
A professional hockey player used to say that he would quit the game when it was no longer fun or exciting for him. What would make you quit racing?

I suppose that's the sort of thing any man will say. But I wonder when people find it no longer fun. I think one adapts. There are rac-

ing drivers that I can think of who have said the same thing. Maybe I have too, at times. But I've seen them adapting their lives to still take pleasure by lowering their standards. They become less competitive and yet they're still enjoying it.

When they were at the top they would have said — had they seen themselves in this position — that they would certainly no longer compete. But somehow their standards have gone down with their performance.

I would not dare to say that. But I do think that if I were to find



myself uncompetitive, for instance, that would be one of the first things that would cause my retirement. I've been so used to being the person who has to compete, who has to do well, who has to be in the front, really. I don't think it would be good for me or for my sport if I saw that man, the reflection of me, doing less well.

After your close friend Jimmy Clarke was killed you were quoted as saying you no longer wanted to make close friendship with racing drivers. Was that accurate?

It's a slight misquote but there is truth in it. What we did say was that at that time we had lost the majority of our close friends in motor racing, almost every one of them in fact. Because of this we were very hurt and felt that for the future our friends might not have to be taken from within the sport. We felt that perhaps we should take friends in other avenues of life. And this we did. It just happened that way because our close friends weren't with us any more. We found ourselves mixing with new and fresh people that we weren't in daily contact with in our business.

Apart from your racing career, what things give you real satisfaction?

I think almost anything I do well—if I speak well at a dinner or if I happen to do particularly well in



"If I were to find myself uncompetitive, that would be one of the first things that would cause my retirement."

a TV interview or a short film or a commercial. I get much pleasure out of things I'm doing well.

In World War II there was a saying that there are no atheists in fox-holes. Are there any atheists in the cockpits of racing cars?

I wouldn't have thought so, but I can't really say. Religiously, I'm not sure what other drivers are thinking. My wife Helen, I know, is much more aware of religion than I am. In fact, if anyone is going to in-



"I think the major drawback to auto racing for me is the lack of time that I can spend with my children and my wife Helen."

fluence me towards religion it will be her. I think that racing has inspired her religiously because of the circumstances to which she has been exposed—the grief and the sadness. I'm not saying that it has been a crutch but it certainly has been a help.

We had a long talk about this during the Italian Grand Prix over dinner one night. I had to admit that as a person I had grossly neglected my spiritual education through the outside pressures that

my life had seen over the last 10 to 12 years. This I reluctantly admitted with regret.

I guess I'm a very good example of a modern man falling away from religion. I'm a modern man in that I travel and I work and I live a very high-pressured life which is also very full. I have a belief in God but haven't the time—or the church hasn't got the pull on me—to go and look any further. It's not that I don't want to believe; it's not that I'm an atheist; it's not that I'm against a God or a religion; it's just that I'm neglectful and lazy.

I've always been a Christian. I've always felt a relationship to God and so forth, but of course like a lot of other people it mostly comes when you've been hit by sadness or when you feel you need help. The pressure of life, the speed of my life, has not allowed me to let things that don't directly concern my activity to creep into my life. It's a very easy excuse but I have to use it even though I know it's wrong.

As somebody who is involved in the church, I feel we have had trouble trying to cope with contemporary life. The church doesn't have the forms to fit your lifestyle. Yes, but I would hate personally to go to a modern church. If I were to choose my church I would want it to be a conservative and traditional church. When I see a super-

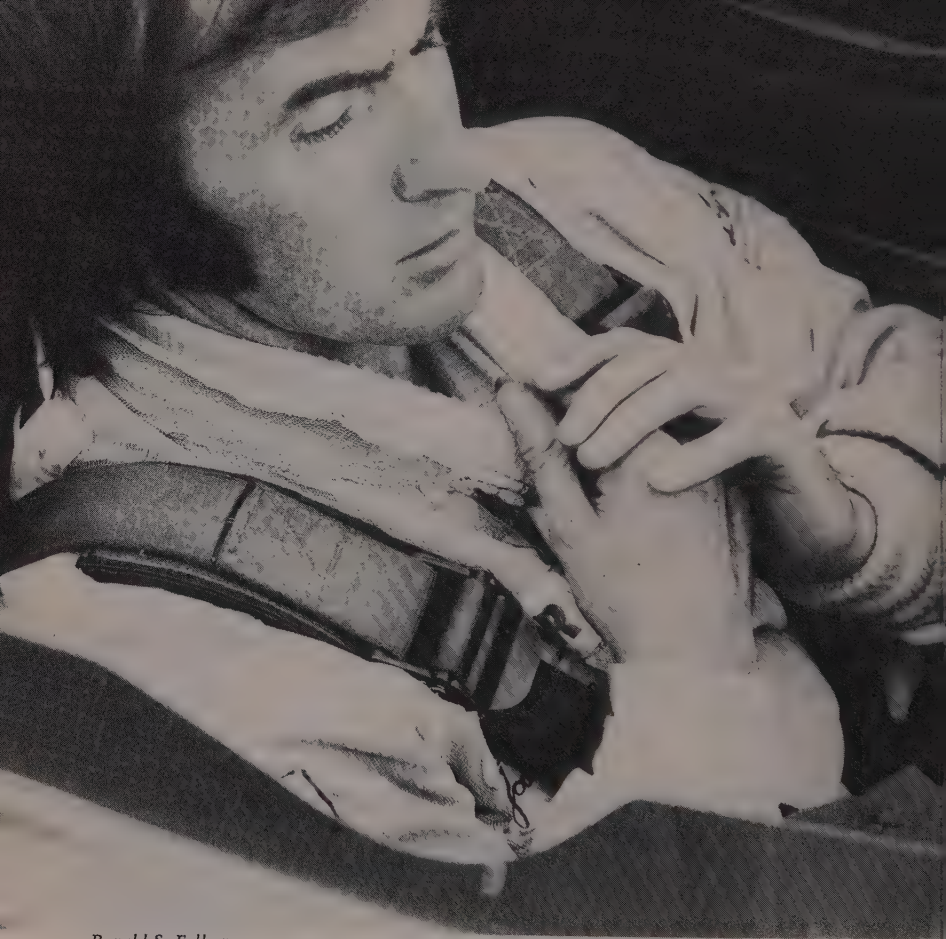
modern church I feel there is some disrespect, somehow. It's just chrome and stainless steel and this isn't what it should be. It should be woodwork and stone.

There are people like myself who would be drawn to the church if everybody could understand the service clearly and if, somehow, it were level with the pace of modern life. I think the services should not be as long. That's a selfish thing because I'm saying, "Look, I want to do a quick church job" which is not the spirit of the whole thing. But I would like to worship.

I'm intrigued that you look for the traditional in religion.

This is probably because of my misunderstanding of it all, but I think it has more to do with my basic outlook on life. The church stands for something that should not be affected by trends. I think the physical building, for example, should conform to man's respect for God. I don't think God changes his tie because this year Pucci's in. By all means let the organ change to produce a better sound. Let the message be spread in whatever way one can to be sure that people are able to understand it in a modern





Ronald S. Fellows

fashion. But don't let's prostitute the church by fashion.

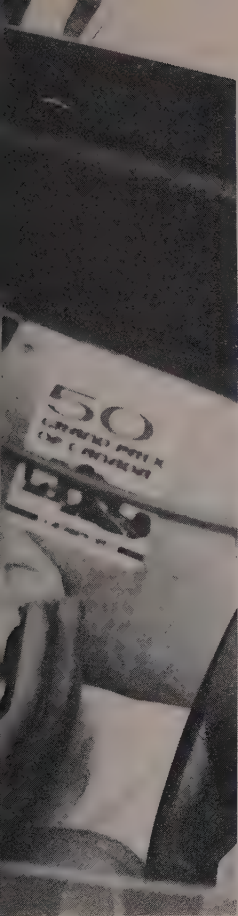
I guess I'm a very modern person with a very old-fashioned spirit.

Did you have any contact with the church in your childhood?

My family didn't force me at all to go to church, which some people

have done. For instance, Helen was pretty much forced to go to Sunday school and church, and she drove away from the church because of this. And it's only in the last few years that she's gotten back. She still doesn't go to church very often but she's very religious.

My father was always a believer



"I feel I get a bigger fulfillment out of life because I am living so close to the edge and have seen that edge quite often appear."

in God. Until his dying day he was a praying man. But I wasn't taken into the church at all well. Sunday school for me was something I never got involved in much. It's a regret because I think it's an important part of a youth's life.

One last question about racing:

What are your impressions of the fans?

My impressions really only come from the pretty ones! Motor racing seems to attract more beautiful women than any other sport. Seemingly, either the racing cars or the drivers attract them.

People come to motor racing, it's often been said, because of the element of danger, because of the crashes and the risks men take. I think it's true to say that people come because it is potentially a dangerous sport. They come to see men who choose to do something that they themselves would never do, something outside their grasp.

I don't believe they come to see people killed at all. I do believe, however, that they come to see incidents. I would be naive to think otherwise.

Motor racing is very colorful and exciting, as I've said. There's the sheer excitement of seeing these cars go perhaps 200 miles per hour on some tracks; to see them go around corners at breakneck speed; and to see men controlling them, sticking their necks out in a world that today is to a large extent cotton wool.

It's all of those things plus the machinery. There are some true enthusiasts who go to see the beautiful cars — the magnificently-machined automobiles. They go to see the true art of driving, to see a racing car perform to its zenith. □

the first event of the day is
rich in history

r-r-ring ((O))


it was thought up years ago
by the school architects

it's the long distance marathon

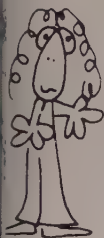
r-r-ring ((O))

COURSE

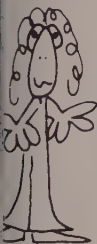
the idea is to get from one
part of the building to the
other in time for class . . .

r-r-ring 

we're in homeroom 309 watching a relay



the idea is to take someone's homework, copy it, and pass it on to another team member before the bell rings



r-r-ring

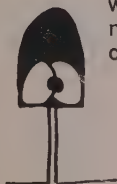
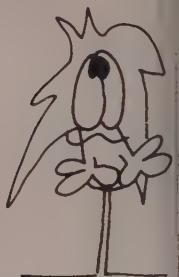
the results of their rigorous training shows in each copied work looking like it was never copied



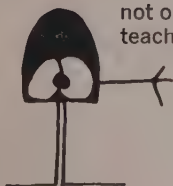
strike one

yes we've added
something new this
year . . .

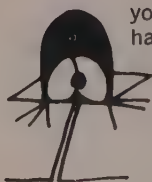
the teachers-don't-wan-
to-go-to-school- either
event



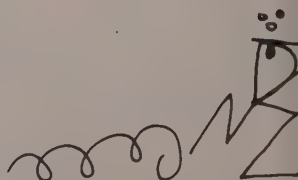
we're at the hall-loitering event, which
many feel is one of the more
challenging strivings . . .



not only must you avoid classes and
teachers all day



you must be disciplined enough to find
hall wandering entertaining

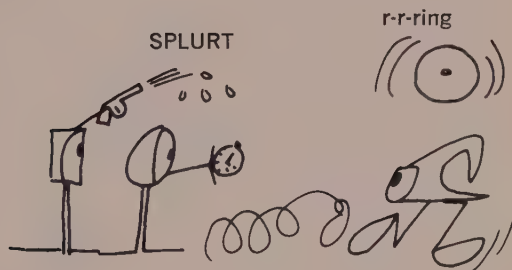




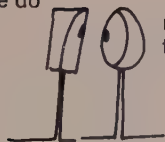
congratulations you
just broke a record



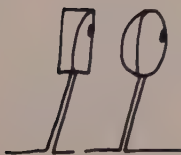
you said hi to 250
people between
classes



how did he do



not too good for the "beating
the bell competition"



but he qualified for the
"detention event"

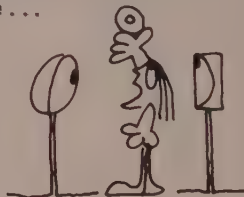


the political awareness competition
is opened to students who are
concerned with social problems

what is your group discussing



the ramifications of serving honey
dip vs. jelly-filled donuts at the
school dance . . .



we would like to announce that
cramming as many people as you
can into a phone booth or
volkswagen has been replaced . . .



by cramming as many students
as you can into a classroom



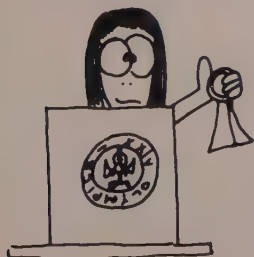
study hall competition



i'm sorry you're disqualified



this gold medal goes to the student who convinced the school nurse he was sick . . .



this presentation is made in memory of . . .





Young artists at the Mission Art Collective pursue their talents with the help of the Episcopal Church.



YOUTH PLUG IN WHERE THE CHURCH IS FOR REAL

BY HERMAN C. AHREN

Photos: Mission Art Collective

When the church begins to accept its youth as individuals with the same kinds of abilities and responsibilities as adults, youth will begin to be pulled into the main life of the church."

And 22-year-old Charles W. Flicker III of Seattle, Wash., ought to know. In June he was elected vice moderator of the United Church of Christ, the youngest person to hold the second highest unsalaried position in the two-million-member denomination. He was elected by the 703 delegates to the Ninth General Synod, the church's national representative governing body.

"I see my election as being a reflection of that growing movement affirming the fact that youth are an important part of the life of the church," says "Chas," as he is known among friends, "and within that context I don't feel that my election was a tokenistic attempt to buy off youth. Instead, it says something about the integrity of the United Church of Christ—that it is taking its youth seriously, that it is involving them in the decision-making processes from the top down, and that we young people are being heard as people and as individuals within the church.

"I think the United Church of Christ is a half a jump ahead of other denominations in realizing that you cannot separate youth from the larger life of the church."

Increasing involvement of young

Christians under 30 in the life of the churches is a trend and a demand being noted everywhere. Some say it is the result of an inward hunger among many youth, as also evidenced in the Jesus and charismatic movements, while others feel it is a new realization among those youth who have become frustrated by the tactics of the 60's.

"Many young people burned themselves out in those movements," comments Chas. "Marches and protests were tremendous for our egos, but were not really as effective in reaching the places in our society where changes needed to happen. That's when we began to realize that the church had the decision-making capabilities to bring about change in our society, especially with its mandate from within its own identity to lift up appropriate visions for social change. The movement toward youth empowerment and youth involvement within the church almost subconsciously grew out of that kind of feeling."

Nine youth were official delegates in 1969 when the United Church of Christ voted a by-law requiring that 20 percent of the delegates to its biennial General Synod must be under 30 years of age. Two years later 130 youth were delegates and this year 140 delegates were under 30. The by-law has been taken seriously on all levels from the Executive Council



"Chas" Elicker, Seattle, Wash., believes his selection reflects a new movement within the Church.

"UNLESS A YOUTH PROGRAM COMES OUT OF THE PEOPLE WHOM IT IS SERVING, IT DOES NOT WORK."

on down, and even when the local congregation fails to make the step, it is not always because of adult unwillingness.

"You don't become involved just for the sake of involvement," Chas counsels his fellow young church members. "Sitting through meetings and going through the process of church bureaucracy, you have to have some sort of vision and value behind your involvement. What is it that you think this church ought to be doing and how can that most effectively be done?"

Within the Episcopal Church, as early as 1970, decision-making power was given to youth by that church's 63rd General Convention when it set up a fund of \$250,000 per year to be allocated to those local youth-initiated and youth-controlled activities that met certain criteria that supported "new patterns of ministry with youth and young adults on issues and institutions important to their lives."

Known as the General Convention Youth Program, it empowered concerned young people across the United States to set up a wide variety of centers, programs, and projects to aid fellow youth who want to help others who need help because of drugs or other life situations, who have minority-caused problems, who simply want a place to go for training, education, fun, or showing off their skills, or who want to test various life styles.

On youth empowerment, one Presbyterian leader commented recently, "We are not playing games — we mean empowerment for full participation in the life and mission of the church. We don't want tokenism, nor do we want the kids to think that attending a few big meetings is the sum and substance of the church and its worldwide mission. We want youth to become active at the local congregation level." Increasingly, teenagers, age elders, deacons, and trustees

re appearing on local United Presbyterian rosters and as members on national boards.

There were no "token youth" labels on young delegates at the 1973 General Synod meeting of the Anglican Church of Canada in May. With the lowering of the voting age, young people can become personally involved on an equal basis with adults on decision-making parish councils, Diocesan and General Synods. Young delegates listened and were listened to. They are as diverse in their political and religious ideas as older delegates. If anything, there was a conservative leaning in May, evangelistic, soul-searching and tradition-bound.

"The social gospel has too long been our sole emphasis," said Lila Wagner, 26, Calgary. She hoped people would do more praying to prepare themselves for the issues.

Houston's mammoth Astrodome and its surrounding convention complex was the site of an All Lutheran Youth Gathering in August with over 20,000 young people present from the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church—Missouri Synod. Through mass meetings and many smaller seminars, the young people tackled topics that showed what it means to be Christian in the world today and tomorrow. And they were able to personalize the larger community of Christian youth who came from faraway places.

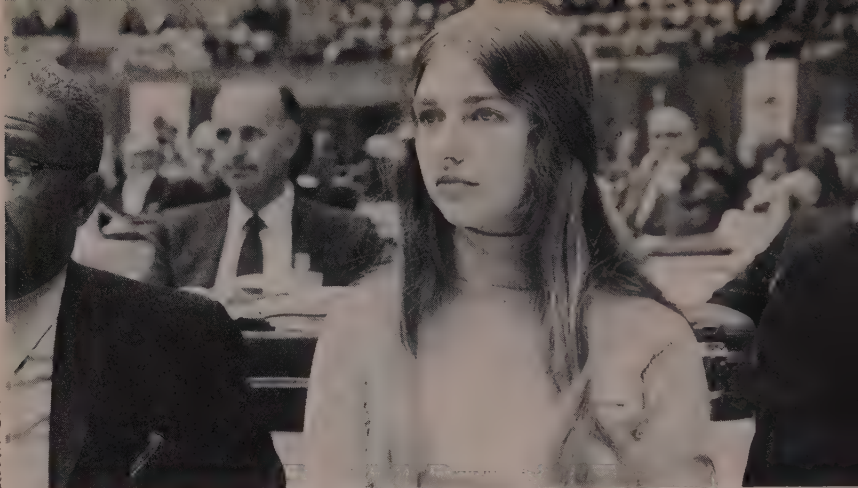


The Nebraska Record photo

Traveling around Nebraska to work with youth are Tony Sawtell (at the wheel), Sheryl Clarke, and Mary Stumpf.

The results of a North American Moravian Youth Congress in Bethlehem, Pa., November 23-24, may well encourage their elders to take more seriously youth's future participation in decision-making bodies, especially since important meetings of districts and provinces all fall in 1974. The purpose of the congress is to give Moravian youth a chance to explore and act upon issues of importance to them and which they feel are deserving of attention of other youth and the church as a whole. The congress grows out of both the desire of youth to probe their mission in today's world and requests from ruling bodies for a greater clarity about "youth ministry."

"But what about the local congregation?" is the question most youth and adults ask. Again, Chas



Joy Kaufman, Youth Advisory Delegate from the Baltimore Presbytery, attended the General Assembly of the United Presbyterian Church USA in Omaha in June.

"SITTING THROUGH MEETINGS, YOU HAVE TO HAVE SOME SORT OF VISION AND VALUE BEHIND YOUR INVOLVEMENT."

Elicker responds from experience. In his home state, he is on a three-member ecumenical Youth Empowerment Team which travels from community to community.

"Our team is expected to lay out a program to bring back the youth," reports Chas of his team's experience in most local churches, "but that's not a realistic way to deal with youth ministry. You first have to help the young people in a situation define their real concerns, describe their personal needs, how those needs are not

being met, how they might be met, what changes need to take place if those needs are to be met, and what skills or training youth need to be effective within that church. We then build with those people a ministry that meets their particular needs. But always pushing toward answering the question 'What is your vision of the church that you'd like to achieve?'

"Unless a youth program comes out of the people it's serving, it doesn't work," is Chas' summary of the how of youth ministry. "We operate very much by beginning where people are."

"The number one thing I've heard repeatedly from youth is the incredible need for a community of accepting people—some kind of support network, or group of friends—people within the church

who can provide some kind of nurturing support.

"What makes it difficult is that each person is at a different place in his or her life. And their expectations of the local church differ—some kids want faith exploration, some want personal growth experiences, some want social action, and some simply want to have fun. One of the main problems is how to surface and meet these different expectations in a way that builds an inclusive community, rather than an exclusive community?"

Lack of honest and direct communication between youth and adults in the church is a major problem, Chas feels, mostly because there's seldom a forum where youth and adults can work through their varying assumptions. Good communication has happened usually on retreat, or at camps, where the people are removed from the church and their other circles of life.

"The main frustration we hear is how do you break through the barriers of what is not really fear or mistrust of each other but differing life styles and values to get people together?" Chas reports. "When you have an environment where kids begin to feel comfortable and a forum where some honest sharing can take place without too much paranoia, adults can begin to plug in, and so do youth.

"Some of the most beautiful

things I've seen have been discussions between a young person and an adult where there is real disagreement about perceptions of any number of things ranging from drugs to sex to employment to world issues and so on, yet it's very obvious watching that there's enough trust there that the people are not trying to attack each other personally but that they're challenging each other.

"One of the key foundations of any kind of community of youth and adults in a local church is the ability to accept other people and their lifestyles without judging them and then building from that towards sharing.

"A lot of our team's time is spent in working with individual young people in their daily hassles with life," Chas continues, "and in beginning to show them that not only do we care about them as people but that others within their church and community care about them as people. Only when a person is secure enough to know who he or she is as a person can they be free enough to get involved in issues. Of course, it works the opposite way, too, for some youth, who are up to their eyeballs in causes, have not yet sat down and said, 'I'm an individual human being who needs to be able to touch people and be touched.' That's why the need to build a trusting community is the foundation upon which youth empower-

ment can begin to happen."

What is youth empowerment?

"Youth empowerment not only involves an individual's faith growth," Chas responds, "but also involves a very real responsibility and commitment to the world that we live in. And so it means helping youth move through the processes of raising consciousness to the point where those youth are able, willing, and eager to begin to influence the decisions that are made within the church as they affect the world around us."

In Nebraska, a similar traveling Youth Ministry Team of three young people of the United Church of Christ see their major job in local churches as "helping a group become a community which plans."

And again, sympathetic adults "advocates" are key to such efforts. Many youth feel impotent in the church because inexperience causes them to lack influence within the power structures of the church and because of their own lack of knowing who they are and what they can do.

Begin in your own local church . . .

1. Find out where other people are in your church who want to do something. Get together.
 - If a youth group is already meeting needs, build on it.
 - If the present youth group is blah, explore new models. (Directions for youth programs depend on your needs; state them.)
 - If you have a lot of youth around, try meeting in homes in compatible clusters of eight to nine to develop a strong identity as a mutually-supporting community.
 - If you've got an issue that bugs you, build a task-oriented group around that issue—ecology, community services, minorities, women, the aged, etc.
2. If you've got common joys, concerns, or frustrations, start with them. (Let your common abilities unite you, but accept one another's differences.)

3. Identify the issues. (What is most important to you? What do you want the church to achieve? What needs most to be done? How are these needs being met or not being met within your church? What obstacles are in the way? What are the most productive and affirming ways to deal with these obstacles?)
4. Build a support network, both of youth who are concerned with what's going on and of adults who can advocate for the youth's position.
5. Discuss your ideas and recommendations with the appropriate decision-making structures within your church. Seek support and action. (You need not accept paternalistic nor tokenistic replies, especially if you have done your homework well.)
6. If the church is to be real to you and your fellow youth, make it take the gospel seriously, be a conscience in your community, and treat all people—including its youth—as human beings.



Herman Ahrens

Ohio young people, under the leadership of Lorin Cope (left center), discuss their state-wide Mispo '73 scheduled for the state fairgrounds in November.

"Adult advocates use their influential voices in support of, not in place of, youth," says Tony Sawtell, a Nebraska team member. "They can be creating an arena for something to happen in, but they're not prescribing what should go on in that arena."

"A lot of youth aren't involved in the total life of the local church and don't realize they can be," says Mary Stumpf.

"A lot don't care," adds Cheryl Clarke, "mostly because they don't really see where they can fit in. If they see, it could have more meaning to them and they might more likely plug into the church."

"Whether in school, church, or whatever corporate life they participate in," says Tony, "if people are really heard—not just listened to, it makes a difference in the

"THERE'S A GROWING HUNGER AMONG YOUTH TO DO SOMETHING WORTHWHILE AND THE CHURCH PROVIDES THAT OPPORTUNITY."

participation. But it's hard for many people—young and old—to formulate what they want the church to be, what the issues are, how to deal with them through the church or a youth fellowship group. The best way to open this up is to ask the right questions, like: What's most important to you as a person? What should the church be doing? What ought the world be like? And then go from there."

But whether talking to Chas Elicker, to denominational youth leaders, or to the Nebraska team,

all report renewed interest in church involvement among not only committed youth and "fringe-ees," but even church drop-outs—if the church is not paternalistic in its attitude toward youth but is "for real" in terms of people, issues, and faith.

Reflecting this new awakening among church-related youth is a state-wide event in Ohio which Chas will be addressing. Called Mispo '73 (based on the theme, "Missions Possible"), the conference is expecting 1000 high school youth to gather at the Ohio State Fairgrounds in the Exposition Center on November 3 and 4.

"The gawking period is over," says Steve Daniel, Mispo chairperson, "Young people are no longer interested in just looking at mission projects but in getting involved in mission."

To gather data prior to the fall event, a video-tape team of youth will have done on-site interviews at Ohio mission projects, selected local churches, summer camps, and fall youth rallies. Then as the young participants arrive at the fairgrounds on November 3, their Mispo expectations will be taped. These video-tapes will be fed back as part of the 24-hour event.

Through small groupings and association (area) meetings, the young people will be divided into groups of similar interests and values so they can discuss the meaning of the church and its

mission through personal expectations.

After such preparation, the youth will participate on Sunday in a day-long dialogue with the 275 corporate members, directors, and staff of the United Church Board for Homeland Ministries who will be in Columbus in the midst of a national meeting. Together the youth and adults will discuss the mission of the church in our time, especially as it is happening—and can happen—in Ohio. A presentation by Chas Elicker and a closing worship celebration by Dr. Gabriel Fackre will conclude the "linking in mission" of the national agency and the state-wide youth.

Lorin Cope, Mispo co-chairperson, feels, "There is a growing hunger among Ohio's youth to get together and to do something worthwhile, and the church provides an avenue for such involvement." He's hoping that as a result of Mispo '73 there will be enthusiasm for a state-wide U.C.C. youth movement and certainly local participation by youth in mission work—either in what has already been started in their own area or in youth-initiated projects.

"Among the kids I know," Lorin notes, "religion is no longer a quiet part of their lives. It's something they openly talk about—more than they did before."

Why would such young people, especially a promising young archi-

tectural student like Chas Elicker, stick with the church today?

"The two key building blocks of my vision of the church are justice and interdependence," replies Chas thoughtfully. "What the church is really about, in terms of its biblical history and its mandate in today's world, is to speak to the question of justice—racial, social, human, and economic. Second, the style of the church is to appreciate one another's personhood whether in our working relationship with each other—despite our differences and frustrations—or in our being sensitive and speaking to the issues of the humanity of others in our society and the world.

"I believe the church, unlike other groups in society, is moving

toward that kind of vision. And because of that affirming vision, I have seen people within the church relate to each other, hassle out problems and differing issues, in a way that while it is as emotion-filled and tense as within any group outside the church, there's always a kind of over-arching feeling that we're all in this together and if I end up hurting you, I'm really going to be hurting myself."

□

"WHEN YOU CAN ACCEPT OTHER PEOPLE WITHOUT JUDGING THEM, HONEST SHARING CAN BEGIN TO TAKE PLACE BETWEEN GENERATIONS."

Residents of a runaway facility associated with Voyage House, a project funded by the Episcopal Church.



Courtesy of Voyage House

Touch and Go

Too much

I strenuously object to your June issue of YOUTH and its article on astrology. Biblical faith and the teaching of the church have always been opposed to astrology and every form of occultism. We renounce the devil and all his works in baptism and confirmation. I will not expose my young people to that kind of poison. There is quite enough of it in our secular environment.

—E. B., Marietta, Ohio

Reaping flowers from April

I would like to comment on your April issue of YOUTH. I especially appreciated the article on student rights in that issue. It gave me some answers to many questions—both mine and my fellow students'. I also just love the calendar for '73 and I enjoy the transparencies by Doug Brunner. My locker is covered with them! Thank you!

—E. W., Sterling, Ohio

S.O.S. You do some wonderful things! But difficult and expensive to use to the full extent. I just tried to laminate with plastic your put-together poster in the April issue to use as a room divider for the opening of our new youth room. And ruined it. So please send me **quick** another copy. I must succeed—it is so great!!!

—E. W., West Babylon, L. I., N.Y.

No competition

I have been reading YOUTH for a year and believe that in its field it has no competition. What a splendid magazine you have in content, format, contemporaneity. YOUTH is an excellent Christian publication that treats young Christians with dignity and intelligence. Please do not lower your standards.

—B. A., Louisville, Ky.

Stay free

I started reading YOUTH in high school continued in college, grad school, and now in theological school. I love it! I keep up the good work. I am disturbed that some of your readers would prefer that your magazine be censored than bring it in line with "their Christian understanding." Somehow they seem to believe that truth is learned better if freedom of speech is denied. Perhaps magazines such as YOUTH threaten these people because it deals with life in a concrete way as well as with religious abstractions. As far as I am concerned, I do not care what you print as long as you continue to deal with issues of life in the free manner that you have for the last five years.

—D. R., Denver, C

Radical

I feel that your magazine is doing a splendid job among youth and I hope that your efforts will continue in that direction—that of truly radical Christianity.

—B. R., Massillon, OH

Hear, hear!

I have read only one of your issues (April 1973), but I was fascinated by the overall approach to life and God. It's a great magazine! I'll make sure my friends hear about it.

—L. E., Wilmington, D

Important

I enjoy your magazine very much and feel that it conveys very important messages to young people in a way that we can best understand it.

—G. W., Shawnee, Mo

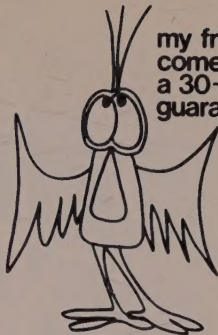


survival of the fittest
dependent on who
can laugh the longest

i believe
in politics
after
watergate



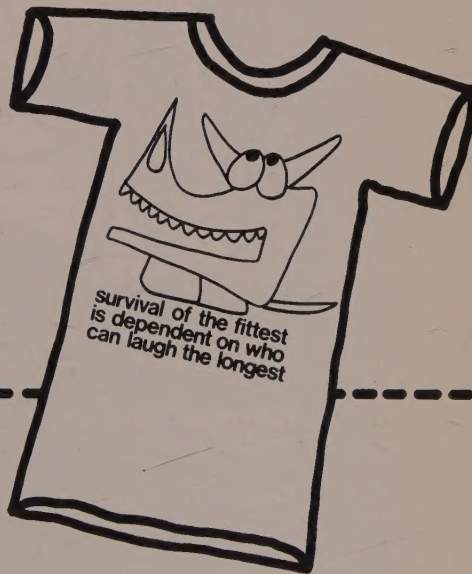
my friendship
comes with a
30-day
guarantee



Attention Brunner Fans!

Many of you have written to tell us how much you enjoy Doug Brunner's transparencies. Now, for only \$2.00, you can have a Brunner character of your very own. The three funny guys shown here have been printed 11-inches high in royal blue on white T-shirts. To get yours just fill out and clip the coupon below and mail to

T-Shirts, YOUTH Magazine, Room 1203,
1505 Race St., Philadelphia, Pa. 19102.



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BELOW THE "CAPTIONS."

Send me "survival of the fittest is
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longest"

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Send me "i believe in politics after
watergate"

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Send me "my friendship comes
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Zschiesche, © King Features Syndicate 1973

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